A PREFACE

TO THE

BREVIARIUM ABERDONENSE.

In binding this Work, the Sheets might be arranged in the following order:—

Vol. I. Title, Pars Estivalis. Londini, 1854, 1 leaf.
List of Members, April 1852, and Extract from the Minutes of the Club, 3 leaves.
The Preface, xxviii. pages.
Original Title-page in red and black, followed by the Kalendar and the rest of the Volume.

Vol. II. Title, Pars Hyemalis. Londini, 1854.
List of Members, February 1854, and Extract, 4 leaves.
Original Title, Kalendar, &c.
At the end of the Volume might be inserted the two extra sheets now reprinted, Compassio Beate Marie, &c.

THE PREFACE.

THE PREFACE.

Of the various Rituals or Service Books of the Church prior to the Reformation, the most important were the Missal and the Breviary. The Missale is strictly the book of public worship, and contained, as it still does in the Roman Catholic Church, the Service of the Mass; and, along with the Ordinary and the Canon, or the fixed and invariable part of every Mass, daily recited, a number of *Missæ* or Offices, with Collects, Epistles, Gospels, Graduals, and Sequences, proper to each Sunday or solemn festival, and other special occasions.[1] At an earlier period, the name "Missale" was not so comprehensive. Lyndewode[2] indeed explains the term "Missale, *i. e.* Librum, in quo continebuntur omnia ad Missam singulis diebus dicendam pertinentia." Mr Maskell, however, in his learned Dissertation on Service Books, remarks, "In the earlier ages of the Church, the Office of the Holy Communion was not contained in one volume, but usually in four; the Antiphoner, the Lectionary, the book of the Gospels, and the book of the Sacraments, or Sacramentary. This last is that to which the title of Missal was applied: and that at an early age." Of this application he has adduced several examples.[3]

1 A translation of the text of the entire Roman Missal, with the rubrics and preface, is contained in a work entitled "The Bible, the Missal, and the Breviary; or Ritualism self-illustrated in the Liturgical Books of Rome," &c. By the Rev. George Lewis. Edinburgh, 1853, 2 vol. 8vo.

2 Provinciale, seu Constitutiones Angliæ, fol. clxxxii, edit. 1525, folio.

3 Monumenta Ritualia Ecclesiæ Anglicanæ; or Occasional Offices of the Church of England, by the Rev. William Maskell, vol. i. p. xlix. Lond. 1846, 2 vol. 8vo.

The BREVIARIUM was a work of a more general complexion, and, excepting the Daily Service of the Mass, contained the entire Offices throughout the year. It was formed in the eleventh century out of the several books of Divine Offices, the Psalterium, the Antiphonarium, the Hymnarium, the Martyrologium, &c. and contained the prayers, hymns, and lessons, ordained to be recited or sung at certain hours of the day and night, known as the Canonical Hours. In this comprehensive work which supplied the priesthood with a complete manual of devotions, its scripture and patristic lessons served as a substitute for the Holy Scriptures. For convenience, it was frequently divided into two parts, the one for the Summer, the other for the Winter half of the year.[1] "The Breviary (in the words of Mr Maskell) in its full and settled state, say from the twelfth and thirteenth centuries, contained the whole Offices of the Canonical Hours throughout the year—of the great festivals, the saints-days, the Sundays, and the week-days. These were arranged under their respective days, with rubrics directing to certain prayers, hymns, or psalms, which occurred frequently, or to the Psalter, which formed part of the volume. The rubrics of Breviaries in manuscript will be found to vary much in their fulness, as they happen to have been written for the use of churches or monasteries, of which the Ordinals had been drawn up. Thus some would have but very few; others again as many in comparison. Not that we are to suppose by any means that the existence of an Ordinal always led to the omission of rubrics in the Breviary; for the Ordinal itself might be more or less complete, and both might continue to give, with relation to certain parts of the Office, what we may call duplicate directions." [2]

Another book which, at a later period, came into very general use, was the Hours of the Virgin. This work, the HORÆ BEATÆ VIRGINIS MARIÆ,

[1] The common form of the Breviary has latterly been in Four parts, adapted for the Seasons of the year, and called Hyemalis, Vernalis, Æstiva, and Autumnalis, each containing Three Months of the *Propria Sanctorum*, &c.

[2] Maskell's Monumenta Ritualia, vol. i. p. lxxxv.

under its varied titles, "secundum usum Romanum," or, "ad usum insignis et præclaræ Ecclesiæ Sarum," &c., was used as a manual of devotion for the laity. Along with such offices in honour of the Virgin, there are other prayers, commemorative of saints and martyrs, the Penitential Psalms, the Psalter of St Jerom, &c., appropriated to the Canonical Hours appointed by the Church, from which the work derived its name. While the various Service books for public use in the Church were commonly written in a large bold character, the Hours were executed with the most elaborate skill, and richly decorated with illuminations. Many of the books of this class, such for instance as the Offices of the Virgin by Julio Clovio, at Naples, the Bedford Missal and various Psalters in the British Museum, the Bedford Breviary and the Hours of John Duke of Berry, and of Anne of Britanny, at Paris, may be reckoned among the most splendid Manuscripts in existence.

Although, for supplying the demand for such books of devotion, the art of printing was not employed quite so speedily as we might suppose, the number of editions of these Service books, including the Hours, both in Latin and French, printed towards the close of the fifteenth and the early part of the sixteenth century, may nevertheless excite surprise. The power vested in the Bishop of each diocese to accommodate the rites of public worship, will account for the very great variety of Uses which exists in these printed editions, while the more important part, the Canon of the Mass, was carefully guarded from alterations, additions, or omissions. Of these Service books, copies were generally printed upon vellum, the Hours having ornamented wood-cut borders, and frequently illuminated, as substitutes for the more costly manuscripts. Thus in the Imperial Library at Paris, of the several books of rituals and prayers, printed abroad between 1474 and 1545, the learned bibliographer Van Praet[1] has described not less than about 280 separate publications. Many other editions, printed

[1] Catalogue des Livres imprimés sur Vélin de la Bibliothéque du Roi, Tom. i. p. 81–203. Tom. vi. p. 149–155, 210–252. Paris, 1822–1828, 6 vol. 8vo.

similarly on vellum, and elsewhere preserved, he has described in a separate work;[1] while Hain, in his Bibliographical Repertory of books printed during the Fifteenth Century, without distinguishing such as are printed on vellum, describes 172 editions of various Breviaries, 60 editions of the Hours or Offices of the Virgin, and 190 editions of the Missals of the use of Rome and different churches.[2]

It is not necessary to enquire into the history of the Liturgies of the British Churches at a remote period. The Canon or invariable part of the Roman Liturgy corresponds so closely with that portion of the service in all the Western churches, as to suggest one common origin; and this, without being mutilated or altered, may be traced back to the time of Gregory the Great. He cannot however be considered as the author, having only collected, arranged, and improved the collects of the various Missæ.[3] The Liturgy of Gaul can likewise be traced to a very remote period; and it is but reasonable to conclude, that as the first British Bishops derived their orders from the Gallican rather than the Roman Church, they had also adopted the ritual services of the former.[4] The Roman forms, it is generally allowed, were introduced into England by St Augustin, about the year 600. It is however historically certain that the Christian Church had been established in Britain more than two centuries before his mission by Pope Gregory the Great; but at what period and to what extent the Roman Liturgy may have superseded either the Scoto-Irish or the Anglo-Saxon

[1] Catalogue des Livres imprimés sur Vélin, qui se trouvent dans des Bibliothèques tant publiques que particulières, pour servir de Suite au Catalogue, &c. (as above.) Paris, 1824–1828, 4 vol. 8vo.

[2] Lud. Hain, Repertorium Bibliographicum, &c.: (*s. v.* Breviarium, Horæ, Missale, et Officium.) Stuttgardiæ, 1826, 4 vol. 8vo.

[3] Palmer's Origines Liturgicæ, vol. i. p. 112.

[4] An interesting analysis of the three ancient Gallican Liturgies, in connexion with what is called the "Cursus Scotorum," is contained in the Rev. Richard Hart's "Ecclesiastical Records of England, Ireland, and Scotland,"—a volume presenting a useful digest of Dr Wilkins's great work, the "Concilia Magnæ Britanniæ et Hiberniæ," 4 vols. folio.

Liturgies, in different parts of the Island, cannot be so satisfactorily ascertained.

The Use or Custom of Sarum or Salisbury, which obtained such an extensive reception in various parts of England, as well as Scotland and Ireland,[1] derives its origin from St Osmund, Bishop of that See in 1078, and Chancellor of England. He died in December 1099. The contentions occasioned by the innovations which were introduced by Thurstan, a Norman, appointed Abbot of Glastonbury by King William; "who dyſpyſed

[1] It however appears, that by a decree of the Synod of Kells in 1152, the Roman Service was fully established in Ireland.—Among the earlier Liturgies now preserved, is the celebrated Stowe Manuscript, of which Dr O'Conor has given a description, extending to 51 pages, in the Appendix to vol. i. of his "Bibliotheca MS. Stowensis," 1819. It is now the property of the Earl of Ashburnham. From the facsimiles of the writing and illustrations given by O'Conor in his "Rerum Hibernicarum Scriptores," vol. ii., it may safely be ascribed to the eleventh century. It is most remarkable for having the rubrics in the Irish language. Two ancient Liturgies of perhaps a still earlier date, but having no ornamented designs, are preserved in Scotland. The one is now in the Advocates Library. This ancient Missal, which, without any apparent authority, has been described as "Liturgia Sancti Columbani Abbatis," is a small 4to of 135 leaves of vellum. It is written in the Anglo-Saxon or Irish character, with occasional capital letters of the style of the tenth century; and on one of the blank spaces it has the signature of "Sinclair of Roisling," a well-known collector of the early part of the sixteenth century. It afterwards belonged to Sir James Balfour, and was acquired with the rest of his MSS. in 1699. The other, a manuscript of the same age, and of a similar style of writing, is preserved at Drummond Castle, in the Library of Lord Willoughby de Eresby. It was examined by Father Innes, who remarks, "In the same Library there is, among other MSS., a valuable Sacramentary, or Missal, in a Saxon or Irish character, that appears to be about seven hundred years old, in the same character as the MS. Sacramentary, entitled, Missa S. Columbani, in the Advocates Library at Edinburgh."—(Critical Essay, vol. ii. p. 563.) It is a small 4to, on vellum, and not later than the early part of the eleventh century. I have not had any recent opportunity of examining the MS. itself, but judging from a cursory inspection of a paper communicated to the Literary and Antiquarian Society of Perth, which contains an account of the volume, I would infer that this Sacramentary bears a very close resemblance to the Stowe MS. above mentioned. Two of the Collects are described as in the Gaelic language; and it has a Calendar prefixed.

Gregoryes ſonge and office, and began to compell the monkes to uſe the ſonge (or mode of chaunting) of one William, monk of Fyſcamen," or Fescamp, it has been suggested, might have "turned the attention of Osmund to the regulation of the ritual of his church." [1] The precise meaning of Thurstan's innovations, may admit of some doubt; yet these may have consisted only in a more florid style of singing, retaining all the while the service itself intact. The nature and extent of Bishop Osmund's alterations of the existing rituals of the Roman, Anglo-Saxon, or British churches, would be worthy of minute investigation. Higden, when mentioning that "the King's Chancellor," Osmund, held the See of Salisbury during the space of twenty-four years, says, "He buylded there a newe chyrche; and brought thyder noble clerkes and cunnynge of clergye and of ſonge. Soo that thys Byſhop hymſelf ſhonned not to wryte and lymme [illuminate], and bynde bukes. Alſo *he made the Ordynall of the seruyce of the holy chyrche*, and named it the Conſuetudynarie. Now well nygh all Englonde, Wales, and Irlonde uſen that Ordynall." [2] Palmer, in repeating part of this statement, adds, that the substance of this book for the regulation of ecclesiastical offices, which was entitled the "Custom" book, "was probably incorporated into the Missal and other Ritual Books of Sarum, and ere long almost the whole of England, Wales, and Ireland adopted it."

The Uses or customs of York, Hereford, Bangor, and Lincoln, must be considered as exceptions to this general adoption. In Scotland, the Use of Sarum speedily found acceptance, and continued for centuries to be generally preferred to that of Rome. Yet such diversities were not understood to interfere with the unity of religious worship. For, as Dr Lingard observes, "The service of the Mass had been composed for a particular

[1] Origines Liturgicæ, or Antiquities of the English Ritual, &c., by the Rev. William Palmer, vol. i. p. 136. Oxford 1832, 2 vol. 8vo.

[2] Polychronicon, lib. vii. cap. iii. Wynken de Worde's edit. 1495, fol. cclxvi. See also Wright's Biographia Britannica Literaria, Anglo-Norman period, p. 23.

purpose, the oblation of the Sacrifice; the Course had in view a more general object, to supply matter for prayer at the canonical hours, and was therefore more susceptible of diversity of form and arrangement. Hence it happened that not only in national churches, but even in neighbouring churches of the same nation, considerable discrepancies existed in the performance of the choral service. . . . . In the arrangement of the Psalms for the several hours of prayer, the selection of lessons and capitula, the form of the responsories and collects, the order of the diocesan calendar, and the adaptation of epistles and gospels to votive masses and local festivals, numerous diversities continued to exist; for in these points Bishops and Abbots, the founders of churches and monasteries, and often the successors of the founders, looking upon themselves as legislators for their own subjects, assumed the liberty of making innovations and improvements, or of borrowing those already made by others." [1]

In the latter part of the fifteenth century there prevailed a tradition that the Usages of Sarum were first introduced into Scotland by Edward the First, who, in his devastations in the year 1292, caused all the Service books of the Church of Rome to be collected and destroyed, and by force constrained the Sarum ritual to be adopted. Henry the Minstrel, in his metrical history of Sir William Wallace, has the following passage in reference to this subject:—

The Bischoppis all inclynit to his Croun,
Baith Temporall and the Religioun.
The Romane buikis that thar wer in Scotland,
He gart thame beir to Scone, quhair thay thame fand,
And, but redeme, thay brynt thame all ilk ane:
Salisbery Use, our Clerkis than hes tane.[2]

[1] Lingard's History and Antiquities of the Anglo-Saxon Church, vol. i. pp. 298, 301.

[2] Edit., Edinburgh, printed by Henrie Charteris, 1594, fol. 158. In Dr Jamieson's edit., from the MS. written in 1489, we have among other various readings in these lines, "bischoprykis," "temporalité," and "Salysbery oyss." Edinb. 1820, p. 311.

Among the letters of Father Innes, we find that his friend Mr Edgar of Rome, Secretary to the old Pretender, had directed his attention to these lines; and in reply he says, "As to the verses of Wallace book you desire to have my thoughts of, they concern the ancient Liturgies of the Scots, upon which, among other heads of our Antiquities, I formerly began a draught of a Dissertation. I shall look out for it, and endeavour to give you all the satisfaction I can with the soonest."[1] The Dissertation here mentioned is not preserved; but in a letter four days later, he gives the result of his researches on the subject, exhibiting in an eminent degree the research and minute accuracy for which he was so remarkable.

"Upon this passage of Wallace book," he says, "it imports, in short, that King Edward I., among other ravages, caused burn the books of our Church Liturgies, and substitute for them the Usages of Salisbury or Sarum. The same thing in substance is advanced by Hect. Boece in his History,[2] and more distinctly by his translator Bellenden. And in all appearance both of them took the story from Blind Harry author of Wallace's book, who lived about forty years before Boece wrote his History.

"But whence soever they had this tale, it's absolutely false that King Edward I. was the author of introducing the Usages of Sarum into Scotland, or that they were brought in by violence. The contrary is easily demonstrated, to witt, that these Usages were brought into Scotland long before King Edward's time; and that they were brought in and settled by

[1] Letter dated at Paris, 19th March [1736].

[2] The words of Boyce may be cited. In reference to "the sindry great cruelties" committed by Edward I. during his invasion, he says, "Subacta vero Scotia, omnes Consuetudines veteres, omnibus in rebus Scotorum Edwardus abolere statuit . . . . Itaque historias omnes Scotorum, omnia sacrarum juxta atque prophanarum rerum volumina concremari ubique præcepit, magna decreta poena qui præceptum contempsisset. *Libros Sacros Anglico ritu conscribi jussit, utque eos solos haberent, edixit.*"—(Scotorum Historia, fol. cccix, edit. 1527; fol. 298, edit. 1576.) His translator Bellenden renders the last sentence:—"He gart the Scottis wryte bukis efter the Use of Sarum, and constranit thaym to say efter that Use."—(Fol. ccix, orig. edit.; vol. ii. p. 378, edit. 1821.)

our own Bishops, *proprio motu*, or at the earnest request of the Canons and Chapters.

"This is evident as to the Church of Glasgo, the only Cathedral of Scotland whereof many of the old Records escaped the Knoxian flames. For Herbert, Bishop of Glasgo, who was consecrated Bishop A.D. 1147, and died A.D. 1164, first settled the Usages of Sarum in his Church; and this settlement, with the other old privileges of Glasgo (such as the free election of their Bishops by Dean and Chapter), was confirmed by a Bull of Pope Alexander III. A.D. 1172, whereof we have still the original, signed by that Pope and the Cardinals; and if you were curious, you might probably find it as yet on that Pope's Register at Rome, dated 3 *kalend. April. Pontificatus A°.* 14°.

"These Usages of Sarum were afterwards, together with the other priviledges and liberties of Glasgo, often confirmed by other Rescripts or Bulls of Popes, concessions of Bishops, decrees of the Chapter, and grants of our Kings, particularly of King James IV., who was himself honorary Canon of Glasgo, as the Kings of France are of St Martin of Tours.

"For a proof of that, I send you a short note of what concerns this subject, &c. . . . In a word, all the Scots Missals or Breviaries I ever saw (and I believe I have seen most of them that escaped our Reformers' burning zeal) are all *secundum usum Sarum;* and so without doubt those Usages continued among us till the Knoxian Reformation." [1]

After referring to the personal disputes and intrigues among some of his brethren, which had the effect of embittering the latter days of this worthy old man,[2] and of interrupting his historical labours, he adds: "You'l be so good as to dispense me answering some of your queries,

[1] Collection of Father Innes's MS. Letters in my possession. The above letter and some others, from transcripts made by Andrew Lumisden, who became Private Secretary to Prince Charles Edward, are printed in the Miscellany of the Spalding Club, (vol. ii. p. 364–366, and Editor's Preface, p. cxx.) Aberdeen, 1842, 4to.

[2] Thomas Innes died at Paris on the 28th of January 1744, aged 82.

such as, When the Roman Use came first into Scotland? Whether we had anciently a proper Use of our own?"

The several deeds to which Father Innes referred, as mentioned in the foot-note,[1] are included in the Registrum Episcopatus Glasguensis, printed at the expense of the Bannatyne and Maitland Clubs, and need not be specially quoted. That the Use of Sarum was adopted in other dioceses, did not escape his investigations. Thus, of Galfrid, Bishop of Dunkeld, who died in the year 1249, it is said of him, "Novam fecit erectionem ad instar Ecclesiæ Sarum;" and as the canons were either unqualified, or neglected their duties by non-residence, he made various endowments, to secure the regular performance of the divine service; with this intimation, "nec ibidem Divinum Officium cantu Gregoriano celebratum fuit." [2]

Other instances of neglect or irregularity in performing the services of the church are recorded. In the contemporary Life of Queen Margaret (who died the 16th of November 1093), by Turgot her Confessor, among other abuses which this saintly Queen is said to have rectified was the mode in which the Mass was celebrated in some parts of the country: "Præterea in aliquibus

[1] An original letter of the Dean and Chapter of Salisbury to the Dean and Chapter of Glasgow, written at their earnest desire, containing an account of the liberties and privileges of Salisbury, dated at Sarum, on the day of Ascension, A.D. 1259. *Registrum Glasguense*, No. 211.

Original Charter of William, Bishop of Glasgow, containing a grant of the liberties and privileges of Salisbury to the Chapter of Glasgow, dated at Alnecrumbe, on the day of St Leonards, A.D. 1258. Ib. No. 207.

Statute of the Chapter of Glasgow confirming this grant. Glasgow, 2d of January, A.D. 1258. Ib. No. 208.

A Bull or Rescript of Pope Gregory X. confirming the Usages of Sarum to Glasgow, dated at Lyons, 9th August, A.D. 1274. Ib. No. 215.

Another Rescript of this Pope to the same purpose, 5th April, A.D. 1275. Ib. No. 227.

Statute of Glasgow Chapter *sub juramento* to the same purpose, A.D. 1325. Ib. No. 273.

A Bull of Pope Alexander VI., 15 April, A.D. 1493, to the same intent. Ib. No. 465.

Original Letters of King James the Fourth to the Chapter of Glasgow, confirming these old Usages, A.D. 1491. Ib. No. 463.

[2] Alex. Myln Vitæ Episcoporum Dunkeldensium, p. 9, 10. Edinburgi, 1823, 4to.

locis Scottorum quidam fuerant, qui contra totius Ecclesiæ consuetudinem, *nescio quo ritu barbaro Missas celebrare consueverant:* quod Regina, zelo Dei accensa, ita destruere atque annihilare studuit, ut deinceps qui tale quid præsumeret, nemo in tota Scottorum gente appareret."[1] It is to be regretted that these strange and barbarous rites and usages had not been described.[2]

The Constitutions of Ingelram (or Ingeram Lindesay) Bishop of Aberdeen, in the year 1448, are followed by Rules entitled *Ordinatio Chori,* with minute directions for the stations or positions of the choir, and for the proper ritual observances in the cathedral church.[3]

The following important passage occurs among the Statutes confirmed by the Bishop, Dean and Chapter of Moray, in a convocation held in the cathedral church of Elgin in the month of July 1242:—"Item receptum est et approbatum communiter, ut in Divinis Officiis in psallendo, legendo, et cantando, ac aliis ad Divina spectantibus, servetur Ordo qui in Ecclesia Salisbyryensi esse noscitur institutus."[4]

The preference so generally accorded to the Sarum Use is remarkable, and may in part be attributed to the jealousy entertained of the encroachment of the See of York, which had long claimed a metropolitan jurisdiction over the Scottish churches. This claim, which had always been strenu-

Vita S. Margaretæ, ap. J. Pinkerton, Vitæ Antiquæ Sanctorum, &c., p. 341; et Acta Sanctorum Junii, Tom. ii. p. 331.

[2] Another instance may be pointed out. In the History of the foundation of the Church of St Andrews, containing notices of the Culdees, and written about the year 1140, we are informed, that Hungus, King of the Picts, made an endowment, "eo nimirum obtentu, et conditione, ut in ipsa ecclesia constitueretur religio ad Deo deserviendum. Non enim erat qui beati Apostoli altari deserviret, nec ibi Missa celebrabatur, *nisi cum Rex vel Episcopus illo advenerat,* quod raro contigebat. Keledei namque in angulo quodam ecclesiæ, quæ modica nimis erat, *suum officium more suo celebrabant.*"—(Extracts from the Register of St Andrews, in the Appendix to Pinkerton's Enquiry, vol. i. p. 464, edit. 1814.)

[3] Registrum Episcopatus Aberdonensis, vol. ii. p. 77–85.

[4] Registrum Moraviense, p. 109. Edinburgi, 1837, 4to.

[5] Father Innes concludes his letter with saying, "The same usages were followed by most

ously resisted, may have originated in the decree of Pope Gregory III., in the eighth century, by which the Anglo-Saxon Bishoprics north of the Humber were subjected to the authority of the Bishop of York; and at that early period the Lothians were included in Northumbria; as parts of Cumberland belonged to the Crown of Scotland. Lord Hailes, in his Annals of Scotland, under the years 1118 to 1123, has given a full account of the disputes which took place in regard to the nomination and consecration of Bishop Turgot's successor to the See of St Andrews, involving the pretensions of the Archbishop of York as Metropolitan in Scotland. This was during the reign of Alexander the First.[1] In 1126, John of Crema, a Cardinal priest, Legate from Pope Honorius II., appeared in Scotland, and held a council at Rokesburgh. The Pope proposed, that the question concerning these pretensions, and the liberties of the Scottish Church, should be examined in this council; but he reserved its final determination to himself.[2] "Before that time (says Pinkerton) there is not a trace of any Papal power in Scotland."[3] By a Bull of Pope Clement III. in the year 1188, and a decretal epistle of Pope Celestine III. in 1191, in answer to a mission from William the Lyon, the Scottish Church was made independent of the See of York, and immediately subject to the Apostolic See.[4]

It is of some importance to be able to ascertain what Ritual books actually belonged to some of the chief religious establishments in Scotland at an early period. Two or three ancient Inventories throw some light on this

of the churches in England, even by that of Canterbury; but the church of York had proper Usages of its own, of which I have seen some parts. But our countrymen took care to borrow nothing from York, least the aspiring Prelates of that See might take advantage from it to strengthen their claim over our Church: which, upon a thorough examination I made formerly of that pretension, I found to be groundless."

[1] Annals of Scotland, vol. i. p. 57–72, edit. 1819. [2] Ib. p. 75, vol. ii. p. 396.

[3] Enquiry into the Early History of Scotland, vol. ii. p. 270.

[4] Sir James Dalrymple's Collections, p. 325; Wilkins's Concilia, vol. i. p. 495; Lord Hailes's Historical Memorials, &c.

subject. The Priory of Lochlevin, or the Isle of St Servanus, which originally belonged to the Culdees, was conveyed by a charter of David the First, to the Order of Canons Regular of St Austin and their Priory, newly erected, at St Andrews.[1] On this occasion, or about the year 1150, it appears that the vestments, books, and other property of the Culdees were violently taken from them. Among the books, which are specified in a deed of Robert Bishop of St Andrews, in favour of Prior Robert, we find a *Pastorale*, a *Graduale*, and a *Missale;* the entire number consisting of seventeen books.[2]

In the Library of the Cathedral Church of Glasgow, in the year 1432, for the use of the choir we find a *Missale, pulchrum notatum,* for the high altar, and nine other Missals, large and small, for other altars, some of them noted, others not; an *Epistolare,* with the Gospels; a *Catholicon,* said to be *valde preciosum;* two *Legenda Sanctorum,* a *Biblia pulchra,* and seven *Breviaria,* some of them called *Portiforia;* five *Psalteria,* seven *Antiphonaria,* four of them having Psalters; three *Gradalia* of a large size, and other three smaller; five *Processionaria,* besides a *Collectarium, Ordinarium,* two *Libri Pontificales,* each in two volumes; and a few others. All these books were distinguished by their colours, size, number of volumes, or the place where they were deposited, some being chained to the stalls or beside the altars, others preserved in chests and presses.[3]

In the Inventory of the books, jewels, &c., of the Cathedral Church of Aberdeen, dated in the year 1436, the books, which are numerous, are classed under the heads of Theology, the Canon Law, the Civil Law (specifying also various books of Decretals, &c., not to be found in the Library);

[1] See a facsimile of the original Charter in Anderson's Diplomata Scotiæ, and in the Registrum Prioratus Sancti Andreæ, p. xvi.

[2] Registrum Prioratus Sancti Andreæ, p. 43; Jamieson's History of the Culdees, pp. 135, 378.

[3] Registrum Episcopatus Glasguensis, vol. i. p. xliii. Vol. ii. p. 334. Inventory of the Ornaments, Reliques, &c., belonging to the Cathedral Church of Glasgow, 1432. Glasgow, printed for the Maitland Club, 1831, 4to.

and followed by a list of books in common use for the Choir.[1] Among these, there are Antiphonaries, Grails, Psalters, Processionals, Missals, Breviaries, &c., presented by different Bishops and other persons, in all amounting to sixty-four books. Of the *Antiphonaria,* two are described as *non de Usu nostro:* there is likewise a *Pontificale pulchrum de usu Curie Romane.* The others do not indicate any particular Use. Another list of the books is dated in the year 1464–5, but is not so full.[2] At a still later date,[3] among the silver work, &c., is included a *Pontificale vetus, ex pergameno sed decoratum et reformatum per reuerendum quondam patrem Villelmum Elphinston episcopum,* ornamented with silver clasps and the Bishop's arms; also, a *Liber Epistolarum, optime ornatus, per anni cursum,* richly decorated.

In the Visitation of King's College, Aberdeen, in the year 1542, a register was taken of the jewels, silver ornaments, and other vessels, &c., in the Chapel of the College, in which Bishop Elphinstone the founder lies interred. Books are also specified, consisting of five Antiphonaries, and seven Psalters, all on vellum, and illuminated, with letters of gold, silver, and azure; four Breviaries, four Missals, two *Legendæ, altera de Tempore, altera de Sanctis,* eight Processionals, *Duo libri Rubricorum pro juvenibus;* with some others.[4]

On the 4th of February 1549–50, Archbishop Cranmer issued the Injunctions given by Edward VI., by which the Bishop of each diocese was directed to command the dean, prebendaries, and other persons, to bring and deliver "all Antiphoners, Missales, Grayles, Processionalles, Manuelles, Legendes, Pies, Portasies, Jornalles, and Ordinalles, after the use of Sarum, Lincoln, Yorke, or any other private use, and all other bokes of service, the keping wherof shold be a let to the usage of the said Boke of Commone Prayers;

[1] Registrum Episcopatus Aberdonensis, vol. ii. p. 127–137.

[2] Ib. p. 154–159. [3] Ib. p. 187.

[4] Fasti Aberdonenses: Selections from the Records of the University and King's College of Aberdeen, p. 569. Aberdeen, Spalding Club, 1854, 4to; Orem's Description of Aberdeen, p. 149, edit. 1782, 4to.

and that you take the same bokes into your handes, or into the handes of your deputie, and them so deface and abolyshe that they never after may serve eyther to anie soche use, as they were provided for, or be at any time a lett to that godly and uniforme Ordre, which by a common consente is now set forthe."[1] These Injunctions, afterwards confirmed and extended by an Act of Parliament,[2] were thus intended as the first effort for abrogating "their old Latin service," after the Book of Common Prayer was introduced into the Church of England.

In Scotland, at the time of the Reformation, all these old Service books were swept away, or carried abroad by the adherents of the ancient faith. In public Libraries, as well as in private collections, numerous Missals, Hours, and other books of ritual are still preserved; but few of them can be identified as having belonged to any of the Scottish churches or monasteries. One remarkable exception, known as the Arbuthnott Missal, is a large folio, written and illuminated in the year 1491–2, and presented to the Church of St Ternan at Arbuthnott in Kincardineshire. This "Liber Ecclesiæ Sancti Terrenani de Arbuthnot," for so it is entitled at the top of each page, being thus authenticated, is of considerable importance, as recording the form of service used in the diocese of St Andrews; and it might be worthy of publication, although, according to Father Innes, it is "entirely conformable to the Usages of Sarum." There is, I understand, a corresponding volume of the Hours of the Virgin, written at the same time, but this I have not had an opportunity of examining. Innes, in the letter already quoted, says, "It appears that our churchmen, to save the expense of printing, made use generally of liturgicall books, either MS. or printed in France or England; but all of them *Secundum usum Sarum,* adding only to the Kalendar the names of our local Saints in write: of which kind we have two Missals in our Library [of the Scots College at Paris], one of which, given me by Bishop Gordon, had belonged to Mr

[1] Dr Cardwell's Documentary Annals of the Reformed Church of England, vol. i. p. 74, Oxford, 1839, 2 vol. 8vo.

[2] Act 3 & 4 Edward VI. cap. 10.

James Gordon, the last Chancellor of the Church of Murray, and, in that quality, the last Catholick pastor of St Peter of Innerawin, which was the parish where I served in Scotland three years."

In the University Library of Edinburgh, among the books bequeathed in 1580 by Clement Little, one of the Commissaries, is an edition of the Salisbury Breviary, printed at Rouen in the year 1496, with such manuscript additions made to the Calendar; and from these, and a note on the reverse of the title, we learn that it had been presented by the Founder to a Chapel of St John the Baptist, in some locality not specified; and that this chapel had been founded in the year 1511, and dedicated by the Bishop of Orkney in 1513.[1]

[1] As this edition, in large folio, is not described by Hain or any other bibliographer, a brief notice of it may be added. The title is simply **Brebiarium ad bsum Sarum**, over a large rude wood-cut of St George and the dragon. On the reverse of this title is written, (the first line being deleted,) "Liber Sancti Johannis datum per fundatorem" " . . . Joye."—"Liber dñi Johannis Crawfurd." After the title is sign. a continued to z in eights, with this colophon: "Finis officiorum dominicalium." Then follow eight leaves marked ⁊, containing "Benedictiones Matutinales," "Rubrice generales," and the Calendar. Many names of Scottish Saints are inserted in MS. Among these entries, we find, "Pridie idus Junij: anno dñi. M°. v°. xj°. Fundacio capelle Sci. Johannis baptiste."—4 kal. Maij: "Dedicatio ecclesie Sci. Johannis baptiste, anno dñi. M°. v. xiij°. xxiiij die mensis instantis per Episcopum Orcadensem." The next division contains "Dominica prima," with the Psalter, the Litany, the Officium Mortuorum, &c., on signatures A to I, eights, excepting G and I, which have only six. A new set of signatures is continued from a a to y y 7 in eights. On the last page is this colophon, printed in red letters:—"Diuini officii per totius anni circulum tam de tempore quam de sanctis / ne dicam breuiarium: sed vt verius et ita loquar / ordinarium sarum: iamiam necnon ⁊ nuper cura solerti ac peruigili eruditissimorum virorum celo limaque correctionis multa lucubratione castigatum ac iterum emendatum. Ad laudem honorem magnificentiam et gloriam ipsius veri dei summi optimi maximi totiusque celestis exercitus: ac insuper commendationem celeberrimi cleri famosissime ac inter occiduas nominatissime ecclesie sarum prelibate: ere ⁊ impensa honesti viri Johannis richardi mercatoris Industriaque experti in arte impressoria viri magstri Martini Morin inclite ciuitatis Rothomagensis ciuis non immeriti terse / luculenter et accurate impressum Anno gratie Millesimo quadringentesimo nonagesimo sexto / tercio Nonas Nouembris feliciter fecit."

I happen to possess a Breviary of the latter part of the thirteenth century, which seems to be of the Salisbury Use, as the general rubrics, before the Psalter, begin with the words "Hec sunt festa duplicia in Ecclesia Sarum." It is a thick volume in octavo, consisting of 475 leaves, written on vellum in double columns, with musical notes to the sequences, graduals, hymns, and other portions of the service that were chanted. I notice this manuscript from the circumstance, that besides notes on the Calendar, there is written on the blank leaves, in some parts now scarcely legible, a chronological series of events in Scotland from the time of King Malcolm, A.D. 1056, to the end of the fourteenth century, when they appear to have been inserted in the volume. The last nine pages contain the office and legend of St Kentigern, in a larger, but contemporary hand with the Breviary; but these leaves are unfortunately mutilated.[1]

Another manuscript worthy of special notice is a large volume or Ritual of the Abbey Church of Holyrood, in the possession of Mr Pringle of Whytbank. It was written in the reign of Robert III., and contains, in its earliest form, the *Miraculosa fundatio* of the Church of the Holy Rood or Cross, by David I. in 1128. The volume is minutely described by the Editor of the Charters of Holyrood;[2] and some portions of it are printed in volume second of the Bannatyne Miscellany. A later volume of this class, is the "Epistolare de Tempore et de Sanctis, ad Cathedralis Ecclesie Aberdon-

[1] Innes, in his Critical Essay, vol. ii. p. 565, mentions his having seen a somewhat similar MS. at Drummond Castle. But this and the "other MSS." to which Innes alludes were probably lost or dispersed when the Perth Estates were forfeited. He describes the Breviary as containing in it "an exact chronology, beginning A.D. 1067, at the marriage of Malcolm III. and S. Margaret, and from thence down till about A.D. 1350 (when it appears to have been written), containing the principal transactions of the kingdom." Although not answering exactly his description, it might possibly have been this identical volume, which came from the Library at Logiealmond, and was given me by the late Right Hon. Sir William Drummond of Logiealmond.

[2] Liber Cartarum Sancte Crucis, p. cxxxiii, printed for the Bannatyne Club, at the expense of the Earl of Ellesmere, in 1842, and edited by Cosmo Innes, Esq.

ensis vsum ac consuetudinem, per anni circulum." It contains the lessons from the Old and New Testament for the whole year; and bears an inscription, stating that it was written at Antwerp by order of Gawin Dunbar, Bishop of Aberdeen, in 1527. The Calendar and portions of this handsome volume are printed in the second volume of the Registrum Episcopatus Aberdonensis, with a facsimile of some of the illuminated initial letters. In the University Library, Edinburgh, is a manuscript on vellum of the same period, written in large letters, and bearing this title: "Incipit Martyrologium, secundum usum Ecclesie Aberdonen." It is a general commemoration of Saints under the respective festival days; and its interest consists in enumerating the churches dedicated to our local Saints. The Calendar of Ferne, in the possession of the Duke of Sutherland, had evidently formed part of a Service book, in large folio, written in the fifteenth century. The Abbey of Ferne, in the county of Ross, was founded in the reign of Alexander II. The Obit Book of the Church of St John the Baptist, Ayr, from the year 1306 to the end of the sixteenth century, is also preserved, and has recently been published.[1] A few manuscript Psalters or Choral Books might also be specified as preserved in different collections.[2] I however proceed to the more immediate object of this Preface, by stating that previous to the appearance of the Breviary of Aberdeen, no evidence has been discovered of any attempt at providing the Scottish Church with a peculiar use or service.

The Breviary of Aberdeen cannot fail to be regarded with interest, from the circumstances connected with its publication. The work was prepared and completed under the personal superintendence of William Elphinstone, Bishop of Aberdeen, a prelate who has obtained a high character as an enlightened and liberal patron of learning. It may be inferred from the words of his contemporary biographer, Hector Boyce, and other writers,

[1] With a translation, and notes, by James Paterson. Edinb. 1848, 4to.

[2] Such, for instance, as the Antiphonarium, in the Advocates Library, written by Robert Carver, one of the Canons of the Monastery of Scone, prior to the Reformation.

that several of the Lessons appointed in the Proprium Sanctorum to be read on the festivals of the Scottish Saints, either were written by the Bishop himself, or were the result of researches instituted by his order into the ecclesiastical annals and traditions of the nation. That the work was the result of great care and labour, need scarcely be remarked. For the purpose of having it printed for general use, and under his immediate inspection, we are fully warranted in attributing to this Prelate the scheme which secured the establishment of a printing press in this country. More than half a century had elapsed after the invention of Printing, and the art had been practised in England by Caxton and his successors for upwards of thirty years, before any plan was contemplated to introduce its benefits into Scotland. At length, on the 15th of September 1507, James the Fourth made a grant of exclusive privileges to Walter Chepman and Andrew Myllar, two burgesses of Edinburgh, who had undertaken to procure and bring home all the printing materials required, "with expert men to ufe the famyne," which could not be accomplished, it is said, "without rycht greit coft, labour, and expens," for the purpose of "imprenting within our Realme of the bukis of our Lawis, Actis of Parliament, Croniclis, Mefs bukis, and Portuus[1] efter the ufe of our Realme, with addicions and legendis of Scottis Sanctis, now gaderit to be ekit tharto."

In the same document it is further enacted, "And alfe It is divifit and thocht expedient be Us and our Confall, that in tyme cuming Mefs bukis, Manualis, Matyne bukis, and Portuus bukis, efter our awin Scottis Use, and with legendis of Scottis Sanctis, as is now gaderit and ekit be ane Reverend father in God, and our traift confalour Williame Bifchope of Abirdene and utheris, be ufit generaly within al our Realme alffone as the fammyn may be imprentit and providit, and that na maner of fic bukis of Salufbery Ufe be brocht to be fauld within our Realme in tym cuming: and gif ony dois in the contrair, that thay fal tyne the fammyne."[2] From this we learn that

[1] The name Portuus, Portasse, or Portiforium, was frequently applied to the Breviary.

[2] Registrum Secreti Sigilli, vol. iii. fol. 129.

the Breviary had already been prepared, although one volume was not completed before 1509, and the other in the following year.

Of the earlier productions of Chepman and Myllar's press, a solitary volume, with the date 1508, has reached our times. It consists of metrical romances, and other poetical pieces, including some of the contemporary productions of Dunbar.[1] As the name of Chepman alone appears as the printer of the Breviary, we may conjecture that his partner Myllar was then dead. That many similar productions continued to be printed is in some measure ascertained by the discovery of a few mutilated leaves or fragments of works no longer extant. Of the Breviary itself, only four copies more or less imperfect are known.[2] The increasing importance attached to such works, suggested more than one attempt to have it preserved in an accessible form by a careful and accurate republication. This has at length been accomplished, with no ordinary degree of elegance and minute accuracy, alike creditable to the Editor, the Printer, and the Publisher. The labour which this has exacted more especially from the Editor, the Rev. William Blew, A.M., few persons are able fully to appreciate. The original is in the size of small octavo. In the reprint, page for page has been given, the size of type being enlarged for the sake of distinctness; and as it was not desirable that the manifest blunders of the original printer should be retained, the mode adopted by the learned Editor may be best explained in his own words.[3]

"The plan adopted in re-editing the Aberdeen Breviary has been, as

[1] There is a facsimile reprint of this volume, under the title of "The Knightly Tale of Golagrus and Gawane, and other Ancient Poems. Printed at Edinburgh by W. Chepman and A. Myllar in the year M.D.viij. Reprinted M.Dccc.xxvij." 4to.

[2] These copies are, 1st, in the University Library, Edinburgh; 2d, in the Library of the Faculty of Advocates; 3d, in the Earl of Strathmore's Library at Glammes Castle; and 4th, one volume only in the Library of King's College, Aberdeen. The first of these is the only copy that possesses a title-page. There was also a copy, in Innes's time, in the Scots College at Paris, but the fate of it is unknown.

[3] In a letter to Mr Toovey, the publisher of the work.

you are aware, to keep as close to the original edition as possible; to produce, in fact, as complete a facsimile of the two small volumes of 1509 and 1510, as was compatible with the enlargement of size, the magnificence of the type, and the due exercise of judgment in amending flagrant and patent errors, such as deformed the original impression.

"However, even here, the old printers' peculiarities, not to call them inadvertencies, have been singly and separately weighed, and in most cases retained; in every case, indeed, where no confusion could arise from their retention, and where no palpable blunder would be perpetuated.

"As to the Lessons, whether Lectios from Holy Scripture, or Homilies, or Legends, what the original Editor evidently intended to stand, however seemingly strange in construction, has been religiously kept, if it did but make a sense, which might possibly be that of its first Editor.

"Where, through *homoteleutons* or clear oversight, omissions have been made, that marred, *in toto,* the sense of the passages in question, those omissions have been supplied from the earliest editions, or at least from those, whether of Bibles, Breviaries, or editions of the Fathers, which were most likely to have reached the hands of the old Aberdeen (or Edinburgh) Editor, and to have been used by him for collation with his MSS., and for the setting up of the existing text, as we find it in the little copies of Walter Chepman," &c.

That the work was deserving of so much care, arises from two considerations. This Breviary is the only existing Use proper to Scotland, and is therefore of importance to those who regard with interest such an authentic record of the ancient forms and usages of the Scottish Church. It has also some claims on account of its historical and literary value. That great care was bestowed by Bishop Elphinstone and his assistants in preparing the work for the press, is evident. In regard to the Legends of the Saints, it forms the chief source from which the Bollandists and Scottish Martyrologists have derived their information; and its general accuracy has been tested by comparison of passages which are quoted from Beda and other

early writers whose works still exist.. On this head, in the prospectus of this republication, it is remarked,—

"The fragments of biography, indeed the legends and the hymns which are here enshrined, preserve under the seal of church authority, much more than is elsewhere recorded of that greatest of events in the History of Scotland, the conversion of her tribes to the Christian faith. In the instance of some of the chief missions, such as those of Saint Ninian and Saint Columba, Saint Kentigern and Saint Serf, the original materials employed in the preparation of the work, have, in whole or in part, descended to our own day; and the remarkable fidelity with which we find these recited in its pages, warrants us in placing a high value upon the accounts that are given of other apostles and early teachers, of whose pious enterprise every older memorial has passed away. The frequent details of this kind which the Breviary supplies, are scarcely more interesting in their unlooked for novelty, than in their characteristic minuteness, which is such as not unfrequently to surprise the provincial, or even the parochial antiquarian, by the commemoration of places once venerable in the religious associations of a people, but now so forgotten, that the significant names which were then impressed upon them, have long ceased to be understood."

Whether the great object contemplated by Bishop Elphinstone in this Breviary was attained, in its being received throughout the Scottish Church, may at least be considered as extremely doubtful. In England a special injunction, issued by the Archbishop of Canterbury, and confirmed by an Act of Parliament, was deemed necessary, when the Book of Common Prayer, of Edward the Sixth, was enjoined to be used, in place of "the great diversity of saying and singing in churches within the realme." But it is to be observed that the imposition of the Aberdeen Service books, and the suppression of all other forms, never received the sanction of ecclesiastical authority, by any Canon of the Scottish Church; and excepting the peculiar differences in the Proper offices, adapted to Scotland, (several of which might be esteemed as much more suitable for one diocese than another,)

the Breviary of Aberdeen was founded upon and conformable in all essential points to that of Salisbury, which it was intended to supersede. We may therefore infer, that as Scotland was divided into thirteen dioceses, some distinct traces would have unquestionably been discovered, had the adoption of this Service book extended beyond that of Aberdeen.

That Chepman had likewise printed editions of the Missal and of the Hours of the Virgin, accommodated to the usages of this country, we have good reason to believe, although no copies are now extant. The exclusive privileges which he had obtained were invaded by various persons, merchants within the borough of Edinburgh, who continued to import and daily to sell books of the Use of Salisbury, "ſic as Meſs-bukis, Mannualis, Portuiſis, Matine-bukis, and divers uther bukis," as we learn from a complaint made by Chepman to the Lords of Privy Council, on the 14th of January 1509–10, in which it is stated that "he, at the deſyre of our Soverane Lord, had furniſt and brocht haim ane prent and prentaris, for prenting of Cronicles, Miſſalis, Portuuſis, and utheris bukis within this realme, AND TO SECLUDE SALISBERYIS USE."[1] It is most evident that the printer could not complain of his rights having been infringed, and the Privy Council would not have prohibited the importing or selling "within this Realme, *ony of the bukis aboue written of the said Use of Salusbery,* in tyme to cum," if editions of such books had not already issued from his press to supply the demand.

WALTER CHEPMAN, who thus had the honour of introducing the art of printing into Scotland, was a burgess of Edinburgh. Along with the business of a general merchant, towards the close of the fifteenth century he was also employed officially in writing letters, as one of the two clerks to the Signet. As a man of opulence, he was probably selected by Bishop Elphinstone to complete the arrangements for importing the materials of types, printing press, and workmen. Several particulars concerning him are inserted in the Preface to the republication of Ancient Poems above

[1] Acta Dominorum Concilii, vol. xxi. fol. 70.

mentioned; and it might here be deemed out of place to quote from the public Records, various incidental notices of Chepman and his occupations, from the year 1494 to the end of the reign of James the Fourth. He endowed, in 1513, a chaplainry at one of the altars, and afterwards founded a chapel in connexion with the collegiate Church of St Giles in Edinburgh. He appears to have survived till the year 1530.

Neither is it here necessary to give any detailed account of Bishop Elphinstone. His father, William Elphinstone, was Rector of Kirkmichael, (1437,) a Canon of Glasgow, (1451 to 1483,) and Archdeacon of Teviotdale (1482). He died in 1484. As a priest he could have no legitimate issue; and his son William, who was born in Glasgow in the year 1437, must have obtained letters of legitimation before he was admitted to holy orders. After completing his studies in the newly erected University in his native city, where he took his Master's degree in 1462, he spent some years abroad, chiefly at Paris and Orleans, in the study of the canon and the civil law. He took the degree of Doctor of the Canon Law at Paris. Having returned to Scotland, he held several successive appointments, was nominated Bishop of Aberdeen in 1483, was much employed in public affairs, and became the founder of King's College, Aberdeen, in 1494. He died on the 25th of October 1514, in the eighty-third year of his age.[1]

In conclusion, I have to express my regret that the Editor of the Breviary should have thought it unnecessary to accompany it with any prefatory remarks. The preceding notices, therefore, have been collected, solely in compliance with the request of a Meeting of the Bannatyne Club, (after the Volumes had been in circulation among the Members,) that some bibliogra-

[1] Hect. Boethii Murthlacensium et Aberdonensium Episcoporum Vitæ. Paris. 1522; editio altera, Edinb. 1824, 4to. In the Preface (p. xlii–li) of the Registrum Episcopatus Aberdonensis, 1845, and (p. ix–xviii) of the Fasti Aberdonenses, &c., 1854, many interesting particulars are given of the life and liberal designs of Bishop Elphinstone. The latter work contains his portrait from the original painting in King's College, Aberdeen.

phical information respecting the work should be prepared for their copies.— In the Glammes copy of the Breviary there is preserved an extra sheet of eight leaves, professing to have been printed at the expense of a private individual named Charles Stule, or it might be Scule.[1] On the 29th of October 1519, "Dompnus Carolus Stuyle religiosus monachus de Kilwynnyng," was incorporated in the University of Glasgow,[2] and it is no improbable conjecture that this may have been the same individual. A tolerably exact facsimile of this addition is herewith annexed. It has no date, but it may be assigned to the year 1520. The original is possessed of some typographical interest as furnishing the name of a printer in Edinburgh, John Story, hitherto unknown in our literary annals; he had probably been in Chepman's employment, and may have become his successor. It is at least printed with the same types as the Breviary; and contains the Office of Our Lady of Pity, or Compassion of the Virgin, commemorated on the Friday of Passion Week. Along with this is the legend of the advent of the relics of St Andrew, brought to Scotland in the third century by St Regulus, a Greek monk of Patræ, abridged in the identical words of Bower, the continuator of Fordun's Scotichronicon.[3]

DAVID LAING.

EDINBURGH, *September* 1855.

[1] The name of Jacobus Scuill, Notary Public, occurs in the year 1525. (Bannatyne Miscellany, vol. iii. p. 110.)

[2] Munimenta Universitatis Glasguensis, vol. ii. p. 136.

[3] Vol. i. pp. 94-97.—In the latest published volume of the Acta Sanctorum, being Vol. VIII. of the Month of October, (Bruxellis, 1853,) the legend of St Regulus and his associates is accompanied with a dissertation on the Culdees by one of the editors, Father Joseph Van Hecke. The learned writer maintains that they were not monks, but belonged to the secular clergy, and were always subject to the See of Rome; that the name Culdees was not known anterior to the ninth century; and that, towards the beginning of the twelfth century, they were converted into Canons Regular.—(Pp. 165-168.) This is not the place to examine or controvert any of his statements.

IN festo dolorose compassionis beate Marie. quod celebratur annuatim feria quarta post dominicam in ramis palmarum. Ad primas vesperas. An.

OMnis etas defleat mortem saluatoris gloriose virginis pretextum doloris. psalmi feriales. An. Noctem qua Xps. capitur virgo in somprnem duxit et soporatis ceteris flens peruigil remansit. An. Fit nox nimis flebilis: nox nimis amara: matris qn. capiter: ei9 proles cara. An. Nunq. mater pertulit tam anxios dolores vt maria filii considerans liuores. An. Rubeus color vertitur heu matris in pallorem: dum maria filii videret cruorem. Capitulum.

INualescente seuitia gentis iudaice dum coram pontio pilato preside vociferantes clamauerunt crucifige: heu barrabas dimittitur et innocens marie virginis fili9 crucifigitur. Re. Venite singuli matri concinite in cuius filii lauamur sanguine. Cum ipsa planctibus fruamur intimis: nostras facies rigando lacrimis: V. Oculus noster pungatur amoris stimulo: heu mater carens ↄtagio tam dulci priuatur filio. Cum ipsa. Y9

IMperatrix clementie rorem infundegre. in cor meum peraridum: vt tibi fiat placitum. Largire et concipiam tecum cordis angustiam: flens mortem quam rex patitur per quem mundus construitur. Eius tractatur fili9 longeque latro vilius: irrisus fert ludibria gente valla tus impia. Ihesu nate de virgine sine virili semine: qui mortem crucis pateris confossus clauis asperis. Amore matris anxie nostre

A.

per eas miserie suiq; flet⁹ eo pia nos ducat ad celestia: Sit honor laus deuotio Jhesu marie filio tenso crucis patibulo pro redimendo pplo. Amen. ℣. Stabat iuxta crucem mater. Et lacrime in maxillis ei⁹. An. Virgo passo filio penam mortis indicat et plebis stans in medio dolorem multiplicat vrgente supplitio voces mestas replicatque quondam pre gaudio cecinit magnificat Ps. Magnificat. Oratio. Domine Jhesu Xpe. virginis marie fili dulcissime: qui cum proditore cenasti deinde captus et viliter tractatus fuisti. Presta quesumus: vt quod tibi et tue sanctissime genetrici compatimur: vobiscum sine termino manere mereamur. Qui viuis. etc. Ad matutinas. Inuitat. Cum maria virgine feruide ploremus. In sepulcro positum regem adoremus. Ps. Venite. Hymnus. Caste parentis viscera pena torquentur aspera dum illam quem conceperant verbo peruersi verberant. Illum ligant crudeliter cedunt cruentum acriter: hoc audientis anxie matris crescunt angustie. Sed dum ad crucem ducitur tunc mater tristis sequitur: pectus profundens fletibus cor afficiens doloribus. Et quis referre poterit dolorem quem tunc habuit: cum pro nato quem genuit discipulum susciperet. Beata Xpi. passio sit nostra liberatio et per marie merita peccati detur venia. Honor marie filio qui pendens in patibulo clamans emisit spiritum: mundumque saluans languidum. In primo noct. An. Nulla nouit genitrix angustias tam duras: cum

plagas aspiceret et capitis puncturas. Ps. Domine deus noster. An. Desperata creditur que culpam non commisit: Inclinato capite dum spiritum emisit. Ps. Celi enarrant. An. Et cum plorat mortem prolis quam crucifixit populus: solus erat consolator eius custos discipulus. Ps. Dni. est terra. V. Ceteri parum dormiebant. Maria mesta celebrat vigilias. Lectio. i.

SI celebri memoria fidelium ecclesia recolit natalitia martyrum qui pro Xpo. grauia supplicia pertulerunt in suis corporibus: quanto equius est marie veneratoribus pie recolere eximios dolores et anxias penas: quas ipsa virgo et mater sacratissima pro Xpo. pertulit in aia. sua. Re. Consolari mater non potuit sic tractari videns quem genuit. Nec minorem dolorem habuit quam saluator qui tot sustinuit. V. Mortem eius cernens quem aluit: nulla mater sic vnquam doluit. Nec minorem. Lectio secunda.

NAm sicut anima corpore multo plus est prestantior: ita anime tristicia quam corporis dolor longe est amarior. Nam corpus sine anima non dolenter patitur sed anima sine corpore acerbissime quam pluries angitur. Re. Dum videt supplicia mortis exquisita torquetur angustia fletu est attrita triduano spacio dum langueret ita. Squalet eius facies nuper polita. V. Pena sic exasperans nunquam est audita longe sibi carior erat mors quam vita. Squalet. Lectio iii.

TAnto ergo celebranda est beatissime virginis dolorosa compassio festiuior quanto animi eius tris-

ticia ineffabilis quam aliorum martirum corporales cru ciatus erat penalior. Re. Regina clementissima vir go mater xpi. cum videret filium morte mori tristi non suis tortoribus anxia fuisti. Sed plangens et lacri mans temet afflixisti. V. Manus torquens acriter anxia fleuisti: nil quod esset reprobum iudeis dixisti. Sed plangens. In secundo nocturno. An. Sit tuarum lacrimarum o maria riuus in corde lapideo: meroris motiuus. Ps. Eructauit. An. Recolamus virginis gloriose luctus dum in tem- plo dominus vinctus esset ductus. Ps. Deus noster refugium. An. Dolore ster- nitur mater dum respicit heu sanguine perfusum na tum quem genuit. Ps. Fun- damenta. V. Sancta dei genitrix dulcis et decora. Regem morti traditum pro nobis exora. Lectio. iiii.

ET licet omnes eius dolores anxios quos in compassione filii nulla lingua valet referere ali- quos tamen (sed pro tante rei magnitudine paucissimos excitande deuotionis cau- sa libet annotare. Nam beata virgo maria dei ma ter effecta dictorum omnium prophetarum de xpi. filii sui passione preloquentium pre claram habuit intelligen tiam. Re. Qualem dicam domina penam quam tu- listi crucifixo filio quando tu dixisti noli me supersti- te solum mortem pati. Que- so fiat similis mors ma- tris et nati. V. Noli me relinquere Jhesu fili bone fac vt tecum moriar tua pas- sione. Queso. Lectio. v.

INde nedum in mor- te et passione filii ei- dem maternaliter condo- luit: sed premeditans illa

prophetarum oracula in filio suo adimplenda: dum illa etiam Jhesu infantilia membra virgineis suis manibus contrectaret ita dolore nimia concussa fuit vt ipsum filii sui corpusculum sepissime pressuuio di stillancium lacrimarum totum perfudit. Re. Innocens homo et expers criminis moritur iustus misertus hominis. Sui meroris nos simus conscii cum sumus causa tanti supplicii. V. Dolet mater cum filio qui se crucis patibulo dedit tormentis asperis vitam reddendo miseris. Sui. L. vi.

Sic nunquam scripturam sanctam aut filium suum de sua morte loquen tem meditari aut audire poterat quin tociens doloris gladio pia Jhesu mater confossa fuit. Re. Xpm. in cruce pendentem mesta mater aspiciens lacrimata incessanter sacrum pectus percuciens plures mouit ad merorem suo rugitu querulo. Natum videns cruentatum tensum crucis patibulo. V. Animam meste parentis tunc pertransiurit anxius iuxta verbum symeonis heu passionis gladius. Natum. In tercio nocturno. An. Virgo cum aspiceret natum in cruce mori: nullus dolor similis est suo dolori. Ps. Cantate. i°. An. Queso nobis miseris virginum regina tecum flendi lacrimas vberes propina. Ps. Dns. regna. An. Que matris angustias potest lingua fari dum videret filium in cruce clauari. Ps. Cantate. ii. V. Speciosa virgo presiliis. Capto filio sit exanimis.

Secundum Johannem.

In illo tempore. Stabant iuxta crucem Jhu. mater eius et soror matris

eius maria cleophe et maria Magdalene. Et rel'. Omel'. lec. de pas. cui⁹. s.

AD crucem filii. l. vii. morientis pia mater et ipsa pre multitudine doloris commoriens assiste bat cuius mentem tenerrimam passionis et mortis transfigebat acutissimus gladius. Re. Cum de cruce positus ad tumulum por tatur inter dolores anxios portantes sic affatur. Sustinete paululum dolorem meum plangam et meum carum filium deosculer et tangam. V. Michi meum filium subtrahere nolite: si sepeliri debeat mecum sepelite. Sustinete. Lectio viii.

STabat autem non longe sicut noti eius: sed prope et iuxta stabat: que erat mater ei⁹. Prope sta bat quia morientis suppli cio pre ceteris adherebat: quem et ipsa (quia mater pre ceteris diligebat. Re. Cum videret quod clauso tumulo priuaretur tam dulci speculo predilecto stans cum discipulo. Corde plorat ma gis quam oculo. V. Fletus mouit astanti populo lacrimarum fluenti riuulo. Corde plorat. Lectio. ix.

STabat et cum ea soror eius maria cleophe et maria magdalene. Illa morientem suspirans nepotem: hec diligens dilectum. Sed stabat mater Ihesu maria iuxta crucem pre ceteris: que vnice diligens vnice diligebat. Re. Filii presencia mater destituta gabrieli nuncio sic est allocuta. Aue plena gra. michi protulisti nunc amaritudine sum repleta tristi subsequenter inquiens dns. est tecum. Heu iacet in tumulo modo non est mecum. V. Omnis benedictio quam tu spopondisti est nunc incontrarium propter mor-

tem xpi. Reu. V. Virgo decus virginum: precipuis et dignis. Extollatur laudibus Jhu. mater insignis. In l. a. Erat maria mater pia foris plorans acriter: regem mundi su ribundi dum tractarent viliter Ps. Dns reg. cum ceteris. An. Quam putatur mater mestissima dum videt natum virgo iustissima: non est dolor vt matris virginis: mortem plorantis dei et hominis. An. Agnus mitis caput excuciens heloy clamat in cruce moriens: videns hoc mater cum ipso patitur: et ad clamorem fere commoritur. An. Clamor xpi. matrem angustiat: nullus planctus plangentem saciat: vtriusque summa compassio nam precessit summa dilectio. An. O quale diuorcium cum mater reliquit filium saluatorem qui fecit seculum lacrimando sequens discipulum. Capl'm.

Cum audisset virgo quod filius suus caperetur et a iudeis ad patibulum duceretur: sacrum pect9 fundere: et lacrimas effundere non cessabat. Hymnus.

O Gloriosa domina tulisti cruciamina: cum barrabas dimittitur: xps. cruci affigitur. Pastorem heu percuciunt: oues disperse fugiunt: maria cum discipulo: manente sub patibulo. Dolens concernit filium eiusque dei vnicum: sibi triste spectaculum crudeli morte pallidum. Cum de cruce deponitur: mater tristis amplectitur: et tumulandum sequitur: martir mater efficitur. Nec mirum si sit anxia commota tali furia: se sciens puram virginem natum: deum et hominem. Laus sit marie filio pro nostra causa perdito: mortem passo pro populo in aspero patibulo. Amen.

V. Post mortem xpi. maria cum Johanne permansit. Parata semper ad carcerem et ad mortem. An. Tanquam latro capitur: undeque constrictus ceditur: conspuitur alapis afflictus: o matris angustias dum viderit ictus: pro nobis hec tollerans: sit rex benedictus. Ps. Benedictus.

Ad horas diei. Oratio.

Maiestatem tuam domine Jhesu xpe benignissime qui pro nobis peccatoribus mortem subiciens temporalem nec proprio corpori nec materno dolori parcere voluisti qs: ut nos compassionis sue matris passionisque tue memoriam recolentes: vobiscum felicitatis eterne simus participes. Qui vivis et reg. etc. Ad. i. et ceteras horas ane. de lau. Ad p. V. Jhesu xpe. Qui de virgine dignatus es nasci. Ad tertiam. Capl'm.

Dum xps. ad caluarie locum ductus crucem baiularet: mater eius sequebatur eum voces amarissimas emittens: et uberes effundens lacrimas. sacrum pectus percutiens. Re. Virgo tuum filium in cruce clauatum. V. Redde tuis precibus miseris placatum. V. Nos matris. compassio Jhesu rex insignis.

Ad sextam. Capitulum.

Ad locum supplicii dum venisset virgo post filium et crucem erigi conspexisset augentur planctus: et lacrime multiplicantur ex angustie. Re. Nos matris compassio Jhesu rex insignis. V. Soluat a voragine gehennalis ignis. Jhesu. V. Per marie lacrimas. Ad. ix. Capitulum.

Erecta namque cruce ascendens et extendens brachia: manus et pedes clauantur: hec videns

mater: pre dolore deficit: et moritur. Re. Per marie lacrimas. O pater pietatis. V. Nobis veram gloriam confer cum beatis. V. Consolatur virginis passionem duram. Cristi resurrectio quam nouerat futuram. Ad secundas vesperas. an. Erat maria. s. ad laudes. Psalmi de domina. Re. Benigna Ihesu mater eximia qui tua egressus est claustra virginea cum his pacificus factus est incola a quibus dura perpessus est verbera. Per filii tui cruenta vulnera nobis succurre virgo puerpera. V. Regina celi letare cum iubilo nam natum quem plangis clausum in tumulo resurget vere summo diluculo omni ablato contemptus opprobrio. Per filii. capm.

SEpulto dno. dispersisque discipulis fides vniuersa ecclesie in sola maria virgine et matre manebat. ymnus.

INgrata gens iudeica Ihesum vestit cum purpura: et in vile obprobrium pungunt corona spinea. Sanguis sacratus defluit per sanctam illam faciem: et concretus heu horride: fedat eius cesariem. Properat crucifigendus portans suam crucem Ihesus: rex regum pro sceptro regni: lignum portat supplicii. Pendet in cruce dominus duorum latronum medius: flens clamans plenus vulnerum patri commendat spiritum. Miles perfodit lancea Ihu corpus exanime: hinc fluxit salus hominis aqua mixta sanguine. Tunc matris cor virgineum dolor affligit nimium: quo vrgente consternitur et filio commoritur. Succurre nobis domine quos redemisti sanguine: et duc nos ad cele-

stia per matris tue meri-
ta. Honor et benedictio
Jhesu marie filio: qui nos
suo supplicio redemit ab
exilio. Amen. V. Consola-
tur virginis passionem du-
ram. Xpi. resurrectio quam
nouerat futuram. An. O
Jhesu fili patris altissi-
mi qui pro nobis de virgine
natus fuisti: et nostras mi
serias in corpore tulisti: ac
tandem in cruce mortem
sustulisti: qui matrem in
morte Johanni commisisti:
qui nec eius penis nec tuis
pepercisti: tibi supplicamus pro
quibus tot egisti: vt nos amo-
re matris conserues a morte
tristi. Ps. Mag. Oratio.

P Ietatem tuam que-
sumus domine Jhesu
clementissime pro nobis pec-
catoribus mortem subiens
temporalem nec proprio cor-
pori nec materno dolori
parcere voluisti: presta vt
nos passionis tue memo-
riam eiusdem matris tue
mesticiam recolentes: vo-
biscum felicitatis eterne
simus participes. Qui vi-
uis et regnas. etc.

¶ In festo corone domini.

¶ In die inuentionis scte. crucis ad secundas vespe-
ras fiat solemnis memo-
ria de corona domini: cum
hac antiphona.

G Aude felix mater ec-
clesia: assunt tibi no-
ua solemnia: nam corona
quondam in gloria: nunc
per orbem refulget gloria
alleluya. V. Tuam coronam
adoramus domine. Rm.
Tuum gloriosum recoli-
mus triumphum. Oratio.

P Resta quesumus omni-
potens deus: vt qui
in memoriam passionis do-
mini nostri Jhesu Xpi. co-
ronam eius spineam vene-
ramur in terris: ab ipso

gloria et honore coronari mereamur in celis. Que tecum viuit et regnat. etc.

Si festum sancte crucis in vigilia ascen. euenerit: tunc fes. corone in. vi. fer. prox. celebretur: si vero in die ascen. contigerit: differatur in crastinum: et festum corone sabbato celebretur Ad matutinas duplex festum stat. Inuitatorium. Assunt dominici serti solennia: laude multiplici plaudat ecclesia: alleluya. Ps. Venite. ymnus.

Eterno regi glorie deuota laudum cantica: fideles soluant hodie: pro corona dominica. Coronat regem omnium: corona contumelie: cuius nobis opprobium: coronam confert glorie. De spinarum aculeis: Xpi. corona plectitur: qua ministris tartareis: mundi potestas tollitur. Corona Xpi. capitis: sacro perfusa sanguine: penis solutis debitis: reos purgat a crimine. Laus Xpo. regi glorie: pro corone virtutibus: qua nos reformans gratie: coronet in celestibus. In paschali tempore dicatur iste. V. Quesumus auctor omnium. etc. Infra ascensionem versus. Tu esto. In. i. nocturno. An. Xpm. sub serto spineo: deridet plebs perfidie: cuius cruore roseo: sertum confertur glorie alleluya. Ps. Beatus vir. Ps. Quare fremuerunt. Ps. Domine quid multiplicati. V. Tuam coronam adoramus domine. Tuum gloriosum recolimus triumphum. Lectio i.

Non miretur orthodoxorum quispiam: si iocunda corone dominice solennitas: diem hanc expendat in laudibus redemptoris. Quia et si hec corona capiti saluatoris

ad penam et ludibrium in die parasceues fuit applicata: tamen quia dies illa non est gaudii / sed meroris: quando membra compaciuntur capiti: differtur interim hec gratulabunda festiuitas: in qua recolligimus salutis nostre messem. de spinarum semine propagatam. **Re.** Spina carens flos spina pungitur: per quam culpe spina confringitur. Spina mortis spinis retunditur: dum vita moritur all'. **V.** Per hoc ludibrium: hostis deluditur: mortis dominium: per mortem tollitur. Spina. **Lectio ii.**

Nro etenim modo deiectio capitis obtinuit veniam et graz corpori: et percusso vertice: solidata sunt membra. Synagoga siquidem mater Xpi. scdm. carnem: nouercam se exhibens affectu crudelitatis et effectu: nostrum salomonem corona spinea coronauit. Pudeant ergo sectari gl'am membra: quibus caput suum tam ingloriosum exhibetur. Peccatorum nostrorum spinis circumdatum. Pudeat sub spinato capite: membrum fieri delicatum. **Re.** Coronat regem omnium: iudea serto spineo: stat inter spinas lilium: vernans cruore roseo. Spinarum culpe nescium spine punctum aculeo: allelu ya. **V.** Sub decore fulget purpureo: corpus nitens candore niueo. Spinarum.

Cripsit nam (**Lectio iii.**) que Johannes euangelista. Exiuit Jhesus portans spineam coronam: et purpureum vestimentum: vt quasi pugil noster in armis: et vestimentis rubris appareret. Exeamus ergo ad eum egredientem extra castra: improperium eius portantes: erumnam eius nostram reputantes:

et dicamus cum psalmista. Confixus sum in erumna mea: dum configitur spina. Re. Felix spina cuius aculet: guttis rubent roris sanguinei: Vires frangunt regis tartarei: seras pandunt regni siderei. Alleluya. V. O spinarum immensa gloria: que tot nobis prestat remedia. Vires. Gloria patri et filio: et spiritui scto. Alleluya. V. Plectentes coronam de spinis. Posuerunt super caput eius.

¶ In laudibus. An.

Adest dies leticie: quo dyadema spineum: commendatur memorie: Xpi. cruore roseum alleluya. alleluya. Ps. Dominus regnauit. An. Summum regem glorie spinis coronatum ridet plebs perfidie: morti condempnatum alleluya. Ps. Iubilate. An. O quam felix punctio: quam beata spina: de qua fluit unctio mundi medicina alleluya. Ps. Deus deus meus. An. Pungens spina vulnerat: Xpm. patientem: et a morte liberat populum credentem: alleluya. Ps. Benedicte. An. Spine rubent sanguine Xpm. cruentantes: mundum lauant crimine celum reserantes alleluya. Ps. Laudate.

Capitulum canticorum. iii.

Egredimini filie syon et videte regem salomonem in dyademate: quo coronauit eum mater sua. Ps.

Lauda fidelis concio spine tropheum inclitum: per quam perit perditio: viteque datur meritum. Nos a puncturis liberat eterni patris filius: dum spinis pungi tolerat: spinarum culpe nescius. Dum spinarum aculeum: Xps. pro nobis pertulit: per dyadema spineum: vite coronam contulit. Plaudat turba

fidelium: quod per spine ludibrium: purgat creator omnium spineti nri. victum. Laus xpo. vts. Etiam predictus V. ad omnes horas dicatur: cum isto. V. In pas. Xpe. Quesumus auctor omnium. Intra ascen. Tu esto. V. Eris corona glorie: in manu dni. Re. Et dyadema regni: in manu dei tui. An. Aue spina pene remedium: serui decus regis opprobrium: tua plaga dolor ludibrium: vite nobis mereantur premium alleluya. Ps. Benedictus. oro. Presta qs. Ad. i. a. Adest. Ps. Deus in nomine tuo. Ad. iii. An. Summum. Capl'm. Egredimini. Re. Tuam coronam: adoramus dne. Alleluya alleluya. V. Tuum gloriosum recolimus triumphum. Alleluya. Gloria patri. Tuam. V. Gloria et honore coro. Ad. vi. An. O quam Cp. Vidi et ecce equus albus: et qui sedebat super eum habebat archum: et data est ei corona: et exiuit vincens vt vinceret. Re. Gloria et honore coronasti eum dne. Alleluya all'a. V19. Et constituisti. Alleluya. Gloria patri. Gloria et honore. V. Posuisti dne super. caput eius. Ad ix. An. Spine rubent. Cp. ysaie xviii.

IN die illa erit dns. exercituum corona glorie: et sertum exultationi et residuo populi sui. Re. Posuista. do. su. ca. eius: alleluya alleluya. V. Coronam. V. Eris corona glorie: in manu domini. Re. Et dyadema regni in manu dei tui. Ad secdas. vesp. as. An. Adest. Ps. Dixit dns. Ps. Confitebor. Ps. Beatus vir. Ps. Laudate pueri Ps. Laudate dominum: omnes gentes. Cap. Egredimini. Re. Felix spina. P9. Lauda felix. V. Tuam coro.

ado. do. An. O decus eccle-
sie gloriosa spina: sertum
regis glorie: mundi medi-
cina: presentis angustie dul-
cor et resina: te laudantes
hodie serues a ruina: all'a
Ps. Magnificat. oro. Pls.

¶ De aduentu reliquia-
rum sancti Andree in sco-
tiam. Lectio prima.

ANno dominice incarna-
tionis tricentesimo
sexagesimo Constantinus
imperator zelo xpiane. re-
ligionis ductus: regionis
achaye ciuitatem patras adiit
Et inde reliquias beati An-
dree surripiens: constanti-
nopolim transtulit. L. ii.

NUtu diuino tertia
nocte priusquam impe
rator ciuitatem est ingressus
angelus dni. cuidam sancto
abbati nomine regulo re-
liquiarum custodi apparuit:
dicens. Applica tibi fratres
ydoneos: et pergens ad sar-
cophagum quo beati An-
dree apostoli recondita
sunt ossa: tolles inde dex-
tre manus tres digitos: et
os brachii ab humero depen-
dens: dentem unum: et genu
patellam: ac caute custodias
donec redeam. Lectio. iii.

CUmque imperator a-
postoli reliquias con-
stantinopolim transtulisset
angelus abbati hoc man-
datum tradidit dicens. Re-
sumptis inquit beati apo-
stoli reliquiis: sanctorum
tecum laudabilem assumens
comitiuam mundi finem adi-
re non differas. Et quocun-
que locorum carina periclitet:
te tamen et sociis in inco-
lumitate persistentibus ibi-
dem tui laboris excursum
scias feliciter consumatum.

IEitur diuinis (L. iiii.)
preceptis obtemperans
sanctis viris ad se vocatis:
quos singillatim exhortatio
angelica premonuit: secum

ad nauem deferens reliqui-
as mare petit: partes occi-
duas adire paratus. Hec
autem sunt nomina huius scte.
comitiue: que sequuntur. L. v.

PRimus fuit sctus. re-
gulus abbas: et sctus.
Damianus presbiter: ge-
lacius. et cubaculus dyaco-
ni: mermatius frater scti.
damiani: nerius: et elrise-
nius: mirenus: machaberiꝰ
et siluius frater eius: heremite
octo: felix: saianꝰ: matheus:
mauricius: madianus: phi-
lippus: lucius: eugenius: vir-
gines sancte tres: triduana:
potencia: et emeria. Lectio. vi.

CUnque spacio duorum
fere annorum fuissent in
mare vagantes: tandem regno
pictorum inter scopulos albio
nis insule: ratis impulsa con-
quassatur. Confortatus autem
sanctus regulꝰ a dno: ad terram
cum sociis suis letꝰ aggreditur
vnce. crucis prelato signo.
Et ibidem in nemore porcoꝝ
quod ver. mucrossis basilicam
dedicauit. Lectio. vii.

IN loco itaque predicto
reliquiarum attactu multa
fiebant: et hactenus stupenda
fiunt miracula: qualia post
fidei susceptionem in insula
vise non sunt. Nam cecis visus
mutis sermo claudis gressus
redditur. Lectio. viii.

REgionis illiꝰ eo tpe.
rex hungust: filius ferguso:
locum delectatꝰ sanctitudine:
suum palacium iuxta basili-
cam edificans: beato regulo ter
ras quasdam pro seminendis
frugibus et edibus edificandis
in elymosinam concessit. L. ix.

IN forma autem mona-
steriali fundata cellu-
la: deputatisque reliquiarum
custodibus: beati viri predi-
cando et baptizando infirmos-
que curando: tanquam a deo
missi per patrias exierunt.

Impressū Edmburgi p
Johanē Story nomine &
mandato Karoli Stule.